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THE VOLUNTARYISM OF THE OLD TESTAMENT; OR, JUDAISM NO ARGUMENT FOR MODERN STATE ESTABLISHMENTS OF CHRISTIANITY.

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When the advocates of Modern State Establishments and Endowments are driven from the New Testament, they ordinarily betake themselves to the Levitical Law as their Palladium. When the gospel of Christ condemns their system, they try to find a friend in Moses. But we are prepared to affirm that,—*The Jewish Nation and its Divine Institutions afford no valid ground for Modern State Establishments and State Endowments of Christianity.* We say "the Jewish NATION," for the Jews were not a CHURCH at all in the sense in which we use the word. In Acts vii. 38, the word *ecclesia* is employed in its ordinary sense of *assembly*, and describes the congregation gathered at Horeb to hear the Moral Law from the mouth of God. God had a church in that nation, but the nation was not the church. All were not Israel who were of Israel (Rom. ix. 6). Christ told the Jews they were the seed of Abraham in one sense (John viii. 37.); and were not his seed in another (John viii. 39). To speak, then, of the Jewish nation as being a church, in the ordinary Christian sense of the word church is an abuse of terms.

Let us show that the Levitical Law is no law for us in the matter of the pecuniary support of Christianity; and that even if it were, no justification of *compulsion* by the State in the maintenance of religion can be produced from its teachings.

1. *The Jewish Nation and the Christian church are two essentially distinct and dissimilar communities; and, therefore, legislation that would be suitable for the one would be inappropriate for the other.*

The one was a carnal, the other is a spiritual community. Men were born into Judaism by natural descent from Abraham; but men are introduced into the church of the New Testament by a birth from above. "We are all the children of God by faith in Christ Jesus" (Gal. iii. 26). "To as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). (Consult, too, John iii. 3, 5, 7; 2 Cor. v. 17; Gal. vi. 15, 16.) In these and parallel passages, we find the true *canon* (Gal. vi. 16) law of the redeemed church of

our Lord. Thus, at the outset we discover a radical and complete dissimilarity between the Jewish nation and the Christian church in their very origin and nature. Laws, then, which might be eminently suitable to the Jewish nation, may be utterly incongruous if applied to the Christian church.

2. *The whole nation of the Jews received in substance the religious system of Moses; and, therefore, there were no "dissenters" among them, which is certainly not the case with us.* Judaism was a pure theocracy. Jehovah, by miracles and stern judgments, subdued the whole nation to the reception of his theocratic law. In the wilderness, profane dissenters were either punished with death or reclaimed by judgments. The whole nation became of one faith. They believed in Jehovah. They were the appointed progenitors of the Messiah. In short, they were all JEWS, and therefore, laws could be made for the whole community without injustice to any. But as the Christian church is in its very nature an *eclectic* community gathered out of the world by divine grace, and by a voluntary reception of the gospel, it is clear that legislation which would be suitable to Jews must be unsuitable to Christians.

3. *We are distinctly told in the New Testament that the Old Testament economy has passed away, and is to us a dead letter.* All that was of the nature of moral, universal, and unchangeable law is incorporated in the teachings of Jesus Christ. But modes of worship, and rules as to the sustaining of worship have passed away with the Levitical law to which they belonged. This is one argument of the epistles to the Romans, the Galatians and the Hebrews. It is, therefore, beside the mark to quote the laws of Moses as to tithes and offerings as if *they* were still binding upon Christians. We are not going to slip our heads into the yoke of Moses, but will stand fast in the liberty wherewith Christ hath made us free. Tithing, according to Christ, is not one of the *weightier* matters of the law, though our opponents seem to think it is.

4. *Not only so—The New Testament furnishes us with a much more exalted code of laws on the matter of maintaining divine worship.* Under the law *certain specific* sacrifices were prescribed. *But not one such rule is to be found in the New Testament. No!* a *higher* view of the whole matter is set before us. "Ye are not your own" (1 Cor. vi. 19, 20). Under the gospel THE WHOLE MAN is the sacrifice demanded. The New Testament contains *no law of giving of Tithes or Tenths.* But *all* we possess is claimed as the Lord's own property. This higher code repeals the preceding and inferior one; just as an Act of Parliament sometimes declares all preceding Acts on the subject repealed.

The New Testament law of giving is contained in the following passages:—

"The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth; for the &c. God is, &c." (John iv. 23, 24). But giving is an act of worship, and is to be performed in spirit and in truth; in accordance with the general law of New Testament worship.

"On each first day of the week let, &c., *as he is prospered*" (1 Cor. xvi. 2). "As he is prospered." Here no hard and fast line is drawn, but each man is to judge for himself to what extent he has been prospered.

"Every man accordeth as he purposeth (hath resolved, Alford's Text) in his heart, (so let him give,) not," &c. (2 Cor. ix. 7).

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." (1 Cor. ix. 11).

"Even so hath the Lord ordained that those who preach the gospel, should live of the gospel," &c. (1 Cor. ix. 14).

The rule is, *each congregation* is to sustain its own teacher who sows unto it in spiritual things. Where there is no sowing in spiritual things, there is no right to reap in carnal things, which is a very different thing from the State or National system that compels Dissenters, who never enter a church door, to sustain a system that they abhor. No rule is laid down of *the extent to which*, or *the proportion in which*, carnal things are to be reaped. Ministers are to *live*, not *starve*, of the gospel. But everything is left to individual conscience, and the constraining power of Christ's love.

5. But our opponents may be startled when we affirm that *the contributions to divine worship under the law, though fixed by divine authority as to their proper amount, were nevertheless voluntary offerings.* We turn their own weapon upon themselves.

a. In many instances, there was a graduated scale of offerings. Costlier sacrifices were required of the rich; less valuable ones were appointed for men of humbler means, and still cheaper ones for the very poor. In cases of purification, &c., this rule obtained

Now it is worthy of special notice that the *Jewish Law* left each man's conscience to decide which offering in the scale, from a lamb to the tenth part of an ephah of flour, (Lev. v.), his means required him to present. The Priest was not to decide, but the man's own conscience. Here was, at once, a wide scope for the exercise of *voluntary liberality.*

b. Again, there was no provision made by which the Priests could legally compel the people to present any sacrifice required by the law. The law, indeed, was not without a penal sanction; but that penal sanction was simply the threatening of God's own curse in case of disobedience. The people were not to forget the Levite within their gates; but if the people did forget him, the Levite had no power to go to the supreme magistrate of the day, whether king or judge, to compel the people to remember him. The two sons of Eli, Hophni and Phinehas, were slain for the sin of causing the Lord's offering to be abhorred by the rude violence with which they seized their portions.

c. These remarks apply with special force to the law of Tithes or Tenths, on which our opponents lay such stress. We maintain that Tithes under the law were a purely voluntary offering. The proportion was fixed, but the question of payment or non-payment was left to each man's own choice. The only sanction which the law had was the threatening of God's curse in case of disobedience, and the promise of his blessing in case of obedience. Judaism was, indeed, a pure Theocracy. Tithes could not be seized nor recovered by process of law. They could not be commuted into a fixed rent charge upon the land. The people often did not pay them. And how were the defaulters dealt with? Was any law put into force to compel them to pay? Were their goods seized at the point of the sword or spear? Let Malachi answer! "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." And what was the penalty? "Ye are cursed with a curse; for ye have robbed me, even the whole nation." Now mark the challenge that follows! "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. iii, 8-11). This passage exactly illustrates the ground on which the Jewish law of tithes stood. It was sustained by no penal sanction that man was to enforce; but simply by the threatening of God's curse in case of disobedience, and the promise of God's blessing in case of obedience. A very different thing, truly, from the system which used to collect tithes at the point of the bayonet, if necessary; and which, when that method became too odious, adroitly turned tithes into a permanent rent-charge upon the land. Our point, then, remains proved that the tithes and offerings of the law were voluntary sacrifices; and furnish no sanction to the system which endows religion from national funds, and which collects these funds by force and process of law in case of refusal to pay them.

6. *Precisely similar is the reply which we make to the often quoted case of Abraham's payment of tithes to Melchizedec, recorded in Gen. xiv.*

No compulsion was put upon Abraham; but he *voluntarily* made an offering of a tithe of his spoils to Melchizedec. But does that fact prove *compulsion* right? Let it be observed we have no quarrel with the pious Churchman who

chooses to devote a tenth of his income to God. Not we! No! we know many Dissenters who devote a higher proportion by far than that. The New Testament teaches us to regard *all* we have, and *all* we are as holy to the Lord. But we do protest against the system which forces the support of religion by process of law, and by the infliction of civil pains and penalties upon those whose consciences prompt them to refuse payment. All State Established and Endowed Churches exist by human law, and human law rests ultimately upon force; and it is this element of COMPULSION from which we dissent.

7. *It is observable, too, that the Old Testament records some of the noblest triumphs of willinghood that the world has ever seen.* Take the erection of the Tabernacle in the wilderness as an illustration. It was prefaced by the following announcement:—"Speak unto the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Exod. xxv. 2).

So Moses made the proclamation on this wise:—"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord" (Exod. xxxv. 5).

And this primitive appeal to the voluntary principle was so successful that "The officers spake unto Moses, saying, the people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, 'Let neither man nor woman make any more work for the offering of the sanctuary.' So the people were restrained from bringing, for the stuff they had was sufficient for all the work to make it, and too much" (Exod. xxxvi. 5-7).

The First Temple furnished another triumph of the voluntary principle. David prepared for the work with all his heart and might, and having assembled a grand convocation of the people, he put this question:—"And who then is willing to consecrate his service this day unto the Lord?" The appeal was nobly responded to, and "the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy" (1 Chron. xxix).

Similar was the triumph of this principle in the days of *Josiah* and other Israelitish Kings; and we affirm boldly that Jehovah of Hosts never sanctioned any resort to *force or compulsion* in collecting the wherewithal to carry on his worship, even under the law of Moses.

The edict of Cyrus was an appeal to the same principle (Ezra i.) The people were exhorted to contribute, but no pains or penalties were threatened in case of failure to do so. (Ezra iii. 3, 7) Besides, Cyrus was not a Jew but a Heathen.

The edict of *Darius Hystaspis*, who is not to be confounded with Darius Astyages, alone remains, (Ezra vi. 8-12) and *it* certainly carried matters with a high hand. But Darius Hystaspis was a Heathen Despot, ready to worship all the gods in the Pagan Pantheon as well as Jehovah, or any other new god that came in his way. He was an absolute monarch, too, who thought no more of stringing up a man before breakfast than he did of crushing a moth between his finger and thumb. His decree was in the true style of an oriental monarch containing this notable passage, "Also I make a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this." (11).

But we have yet to learn that the Bible contains any intimation that Jehovah of hosts sanctioned in any way the compulsory element in this famous decree. Still less are we to suppose that the barbarious edict of this poor blind Pagan tyrant is any law to Christians as to the manner in which the kingdom of the merciful Saviour is to be perpetuated and extended in the world. And it speaks but poorly for the cause of State Endowed and State Established Churches that the only *document* they can produce in their defence, even from the Old Testament, is an edict of a Heathen despot. If such an authority will satisfy them, they are welcome to it; and they will at the same time allow us to rejoice that

the cause of compulsion is driven from the New Testament, and from the divine law of Moses, and is obliged to take refuge in despotic Heathendom! There (as in its appropriate place) let it rest, and hide its diminished head.

"MY PRESENCE SHALL GO WITH THEE."

EXODUS XXXIII. 14.

Outline of Sermon preached in Trinity Chapel, New Bexley, S.E., Feb. 1869.

BY REV. W. FRITH, PASTOR.

THE character of Moses has many aspects. At one time you think him to be the most daring, decided, bold, adventurous, self-denying man in the records of history. As you look at him on that memorable day when he refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season, you are struck with surprise at his noble self-sacrifice and patriotic and heroic decision. And after he had spent forty years among the glens and rocks of Midian in the company of Jethro who became his father-in-law, God chose, appointed, and sent him to deliver his people Israel. And after he had passed safely over the Red Sea and had got as far as Horeb, or Sinai, God made this gracious seasonable and precious promise to him. This promise seems to have been made by God to remove the fear which Moses appears to have had as to the results of the journey (See v. 12.) Then to calm the fears of His servant Moses he condescends to make this most blessed promise. And O how seasonable must it have been!

But this promise is left on record for the whole Israel of God. It is written for us—"for our admonition upon whom the ends of the world are come." Let us regard it as such and note—

I. *In what sense this presence is to be understood.* There are various senses of it in the Word.

1.—*There is His Omnipresence.* This is one of the highest attributes of His august Being. He is everywhere in this sense. He is as much in the solitudes of the remotest stars as he is in the Heaven of heavens. In this sense He is as much in hell as he is on earth—as much on earth as he is in heaven. He exists in the rays of the sun—in the silver beams of the moon—in the dew-drop that falls in the nightly hour—in the snow-flakes that cover the lofty Alps—in the blades of grass that cover the plateaus of Asia—in the granite rocks—in the rushing cataract—the smooth flowing river—the raging sea and the sandy shore. He exists everywhere. There is no space where He is not—there is no lonely desert where He is not. He is there among the polar snows, and saw the breaking up of the Erebus and Terror, and the blanched bones of the distinguished and undaunted Franklin. He is there among the negroes who burn their feet on Afric's scorching sand. He is there in those dens of vice in the Metropolitan city. He is there in the discussions of the senate. He is here in the temple of his grace. In a word—He is everywhere. Hence David exclaims, "If I ascend into heaven Thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me and thy right hand shall hold me."

2.—*There is His symbolic presence.* By that we mean such a presence as He manifested in the burning bush—in the pillar of fire and cloud—in the shechinah of the Tabernacle and Temple. In each of those you know He is said to have been present. A voice addressed Moses out of the bush; the voice was the voice of God and it came out of the burning bush. Then, too, the same was the case with the pillar of fire. God spake to Moses out of it—all the commands and answers and responses were given to Moses in his journey out of the pillar. In the temple too, when the High Priest went in to consult God

on the Great Day of Atonement, the answer came from the cloud that covered the Mercy seat. Yes, out of that God spake to Moses, to the High Priest, and to Eli. And it is probable that the voice Samuel heard came from that bright cloud that covered the Mercy seat, for you know that it was in the temple that Samuel heard the voice. But this symbolic presence has not been visible to the church since the closing of the canon of inspiration. The dispensation of symbols has ended. The time of visions and revelations has ceased.

Yet there is no doubt my text has some strong reference to this symbolic presence. When God said—"My presence shall go with thee," he had reference there is no doubt to that symbol of his presence which he appointed to go before Israel in all their journies. (See v. 9.) There you see God was in the pillar. And you remember that was to accompany them in all their journies. That mysterious symbol of the divine presence, that resembled, perhaps, during the day the fleecy clouds of a summer sky, and during the night those golden clouds that shine with so much glory at the setting of the autumn sun. I say to Israel—to the chosen people—that was a desirable presence. Its presence proved the presence of Him who dwelt in it. And so when He said to Moses, —"My presence shall go with thee," he doubtless referred to this expressive symbol of his presence.

3.—*There is too, His providential presence.* This, I think, is included in the promise. A presence that would be with them and make all things work together for good. God was with them in all places whither they went and in all things. And *we* have this same privilege. In this sense *we* have His presence. To each of His dear children in this sense he says, "My presence shall go with thee." This is an infinite mercy. To know that we have the presence of God in his providence watching over us in all our ways is enough to make us "rejoice and be glad all our days." It is to His presence David refers in Psalm xxiii., when he says—"Thou art with me; thy rod and thy staff they comfort me." Yes; with it we need fear no evil. With it "all things work together for good." If God be with us in his providence it matters not how dark the night, how long the journey, how rough the road, how fierce the enemy.

4.—*There is also a Spiritual presence.* And *perhaps* Moses understood this promise more in this sense. This presence is realised in the heart and affections. You will observe the promise is made especially to Moses—"*with thee.*" He needed this much. He needed the spiritual presence of God to be with him to fortify and strengthen his faith and to make him equal to the long toils of the wilderness, to endure the rough treatment and insult he would have to suffer at the hands of the stiff-necked and rebellious people. He in a peculiar manner needed this spiritual presence to make him "strong in the Lord and the power of His might." And this is just what WE NEED. We, like Moses, have the wilderness before us, and we need Him to say to us—"My presence shall go with thee." When He "called us out of darkness into his marvellous light;" out of nature into grace—out of the world into the church—out of the gall of bitterness and the bonds of iniquity into the sacred bonds of the "everlasting covenant"—out of "the house of bondage" into the way that leadeth to "the city of habitation," *he then said*, "My presence shall go with thee." And has he not been with us to this hour? Have we not had fellowship with Him?

II. *Note what this promise implies.*

1.—*Their guidance.* Israel had to travel through a waste howling wilderness, a trackless desert where the foot of civilised man had scarcely trod. He was without pole star on a cloudy night—without compass, chart, or guide. Moses, at the head of a quarter of a million of people, had to go by Divine appointment across this trackless, uninviting desert. And O how much he needed a competent guide! If those who ascend Ben Nevis, Skiddaw, or Mont Blanc, or cross the Sahara of Africa, like the illustrous Livingstone, need a guide—surely Moses did. And God was with them and was their guide.

The symbol of his presence went "before them in a pillar of cloud by day and a pillar of fire by night." The cloud came to them while in Egypt. It was their guide in all their journies. When it stayed its progress they pitched their tents. When it moved on they at once "loosed their cords" and decamped. Whither it turned they turned. If it went among the deep glens or wild rocks thither they followed it. If it stayed in the plains where the waters gushed forth and the palm trees grew, there they pitched their tents. He was their *guide* in all their journies.

Nor have we less His guidance. Though the symbol is not here His presence is. His promise is, "I will guide thee with mine eye." And this He does still. His guidance of us is *not less real* than his guidance of his ancient people. "He guided them by a right way to the city of habitation," and this, in a higher sense, he intends to do with us. His arm is unseen and invisible; yet it touches, holds and guides our life. He is the guardian of our days. If He were not we should soon lose our way; get into the paths of the destroyer and "make shipwreck of faith." Blessed truth! Let us confide in Him. Let those who are in youthful life say, "My Father, be thou the guide of my youth." Let those who are more advanced say, "Thou shall guide me with thy counsel and afterwards receive me to glory."

2.—*Their protection.* They needed this as much as guidance. For it was not only a trackless desert—it was also an enemy's country—a land of robbers. They dwelt in it of whom it was prophesied—"Ishmael shall be a wild man; his hand shall be against every man, and every man's hand against him." It was the land of Edom the descendants of Esau, of whom it was prophetically declared—"Edom is the border of wickedness, the people against whom the Lord hath indignation for ever." It was the land of the Amalekites, a people prone to war, of whom it is said, "The Lord will have war with Amalek from generation to generation." It was therefore dangerous ground, a land of dangers and perils, of robbers and thieves. For in addition to the howlings, and yellings, and mutterings of wild beasts, there were perils on every hand. This rendered their passage through a hazardous journey. Yet see their protection! "My presence shall go with thee." And who can measure the magnitude of the protection included in that expression. His presence stopped the mouths of the lions in the den of Daniel! His presence quenched the violence of the fire in the seven times heated furnace in the plains of Dura. His presence kept the bush from burning. His presence has been the great protection of a Eliot and a Brainerd in the wild woods of America, and a Vanderhemp in the wilds of the Basutos. His presence has protected the noble Moffat during more than fifty years of missionary toil and labours. And His presence is still *our* protection. Every saint has this. He keeps the feet of his saints. Blessed be His name!

3.—*Their support.* This was as needful as the two preceding. But how could so large a body of people be supported in a desert? Where could they find food for forty years? Upon what could so large a concourse of people subsist for so long a time? We read of nothing in the wilderness; no growth, no heritage, no tilling and planting of the soil, no crops. All was one universal waste; all was a desert land; sand and rock, hill and dale, all one dread monotony of barrenness and death. The little herbage, if any, was consumed by the ravenous beasts. O what need had they then of support! Talk of miracles, here was the greatest that was ever wrought. And it was God's presence that yielded the supply. The manna and the quails, and the water from the smitten rock at Rephidim, failed not. He gave them bread from heaven to eat. They lived on "angels food." "They drank of that spiritual rock that followed them, and that rock was Christ." "He fed them all their life long"—"all their journey through." And as the barrel wasted not, and the cruse of oil failed not in the days of Elijah, so then, there was no lack. Israel were never allowed to perish with hunger. The manna never stayed till they arrived in the land flowing with milk and honey, and they ate of the new corn of the land. The

water never failed till they came to the "place of broad rivers and streams." And the secret of it was that the Lord was present.

This is promised to us too. His presence with us is the guarantee of our support. "The Lord is my shepherd and I shall not want" should ever be our sentiment. As individuals, and as a Christian church, we shall not want. If one door is shut another door is opened. But no man can shut the door that God opens. No man can stop the supplies God sends; you may as well try to stop the rain drops falling on the earth and the sun from shining on me, as to stop God's blessing from descending on his people. He will supply all your need. Hush those murmurings. What shall we do? is our cry. Why: do nothing but "*sit still* until thou know how the matter will fall."

4.—*Mark, too, the certainty of the promise.* "My PRESENCE SHALL go with thee." Oh, I like *God's shall's*. They are both promise and security. They lose none of their value because some disbelieve them. For myself, I love to dwell upon them. Here is a promise made to Israel, and God fulfilled it. So will He do with all his promises. O trust Him. Rest upon Him. Do not doubt Him. He is faithful who has promised.

THE GRAPES OF ESHCOL.

"And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff."—Num. xiii. 23.

AT the time the event transpired to which reference is made in the above words, the Israelites had been some time in the desert. In this desert they had been eye witnesses of many displays of the power, the wisdom, and the goodness of God. Now they were, to all human appearance, drawing near to the Promised Land. We are prone to think their joy would abound. When a sailor has been absent for years from his native land, and he draws near to it, the view of the tops of the mountains causes his soul to leap for joy. So as the Israelites, to all human appearance, were drawing near to the desired country, their souls might leap for joy. Their journey in the desert seemed to be almost at an end. Twelve of the rulers—one out of each tribe—were divinely appointed to go and search the land to which they were tending. They went and remained in the land forty days. When they returned, ten out of the twelve brought an evil report upon the land. Confusion and distress were spread throughout the camp. The wicked spies said, "The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which came of the giants; and we were in our own sight as grasshoppers, and so we were in their sight" (Num. xiii. 32, 33). These words indicated that there was nothing but distress and destruction before the Israelites. Their long cherished hopes seemed to be blighted and destroyed at once. They wept, they murmured, and they spake against God and against Moses. They even proposed to make a captain over them, to lead them back into Egypt. They wished that they had died in the wilderness, or in Egypt. God was grieved. The men who slandered the country were destroyed with a plague. All who were above twenty years old when they left Egypt, who murmured, fell in the wilderness, and all their children were doomed to wander forty years in the desert. The spies had been forty days searching the land, so their sons were to wander forty years in the wilderness. Caleb and Joshua were exceptions. They were spared to enter the land of Canaan. They followed the Lord fully. They brought a faithful report of the land. They said, "surely it floweth with milk and honey, and this is the fruit of it." This fruit means the cluster of grapes which came from Eshcol that was borne upon a staff between two men; and the pomegranates and figs which were also brought. As Canaan illustrates the kingdom of heaven, the

fruit which the spies brought must illustrate the blessings that come from heaven above to the whole church in the desert world.

I. It is important to notice the qualification which was requisite to enjoy the grapes which the spies brought, as it illustrates the appreciation that is essential to relish the spiritual blessings which come from heaven.

How sweet would be the bunch of grapes to men who had been about two years in a barren desert! Their comparative destitution would increase their appreciation. Their appetite would be strong. So, to enjoy the rich and precious fruits which come from the heavenly country, a man must travel through the desert world. If the world is the man's home, his paradise, if he can relish the crabbed fruits that corrupt trees yield, he will not appreciate the grapes which come from above. He will be wanting in appetite.

To enjoy spiritual blessings there must be an appreciation of them, or a nature that can relish them. Some qualification is essential to appreciate any production or pursuit. The eye of an artist is requisite to discover the excellencies or the defects of a painting. The ear of a musician is essential to appreciate the beautiful strains of music. The skill of some modern Christopher Wren is essential to discover the defects or the advantages of some noble building, and the mind of the logician is requisite to see the defects or the excellencies of an argument; so, the divine nature is requisite to appreciate spiritual things. "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). A man who has no spiritual sight or taste, can neither see any beauty, nor taste any sweetness in heavenly fruits. The grapes of Eshcol, the golden streets of the heavenly city, or its sweet and exalting music might be brought before such a man; but they would be all nothing to him, because he has no appreciation of them. The Holy Spirit is requisite to make man sensible—to open his eyes, and his ears, to lead him to see his sinfulness and his danger. With such a revelation, he will turn his back upon the world, abhor its sins, close his ears to its entreaties, and set his face Zion-ward. Such a man is in the desert, and will appreciate the grapes which come from above. To enjoy the divine favour, to be a genuine Israelite, and to enjoy the fruit of heaven, a man must recognise Christ in his sacrificial capacity.

If the Paschal Lamb had not been slain, and its blood sprinkled upon the door posts and the lintels of the doors of the Israelites, when the destroying angel passed through the land of Egypt, their first-born would have fallen. The sprinkling of the blood of the Lamb was the means of their preservation; and it preceded their journey in the desert. So, if Christ had not died, if his blood had not been shed, and applied, the whole world would have fallen beneath the frowning and inexorable justice of God. "The Lamb of God taketh away the sins of the world." Man is a transgressor of the divine law. He stands justly condemned, and exposed to eternal woe, because he is unable to satisfy the claims of divine justice. Thanks be to God, Jesus has appeared. He espoused man's cause. He died on the cross. He sacrificed himself to make an atonement for our sin, or to satisfy the claims of justice. Resting upon him, pleading his blood at the throne of grace, sinners are forgiven and justified. Then they appreciate the blessings of heaven. Does it not also appear clear, that to enjoy the fruit from above, men must be pressing on towards the kingdom? If the Israelites had remained in Egypt, they would not have tasted of the grapes of Eshcol. These were brought to them when they were in the desert, and near to the Promised Land. So, remaining in the wicked world, in heart and life, men taste not the sweet grapes which come from the heavenly land. To relish these, they must leave the world, and walk in the way of obedience, and the way of righteousness. Regardless of all reproach, or loss, or danger, they must press on toward the heavenly land. Then will they taste the grapes of heaven.

II. Let us see what these grapes are. The bunch of grapes which the spies

brought from Eshcol, was large in quality and large in quantity. So large that it was carried on a staff between two men. These grapes illustrate the blessings which come from heaven to saints in the desert. These blessings are large in quality and quantity. The atmosphere which surrounds the church of God is one of them. It is perfumed with "Holiness to the Lord." Heaven above is a holy place. God is holy. Glorified spirits are holy, and their songs are holy.

"Those holy gates forever bar
Pollution, sin, and shame;
None can obtain admittance there,
But followers of the Lamb."

In proportion "as the days of heaven" are experienced "upon earth," and the church below resembles the church above, so in proportion will the atmosphere that surrounds her, be perfumed with holiness to the Lord. The prayers, the praises, the thanksgiving, and the holy communion will, in measure, perfume the air. The poet said years ago—

"I have been there, and still would go,
'Tis like a little heaven below."

Compared with the filthy conversation of the wicked—the oaths, the curses, and the blasphemous expressions which may be heard in the presence of the obscene, and compared with the foolish and frivolous songs which may be heard in the streets or at the theatre, the church is a little heaven below. How sweet and refreshing is the atmosphere that surrounds her! If any Christian man, in following his business or his secular employment, should necessarily be exposed to the pestilential air which surrounds the wicked,—an atmosphere that is more destructive than the one which surrounds a slaughter house, or a charnel house, how sweet to him will be one of the grapes of heaven—the atmosphere that surrounds the church. How large must this grape be, to perfume a house, a valley or a city!

If a Christian has departed from his God and is eating the bitter herb of repentance, how sweet to him is a free and full remission! Forgiveness is one of the grapes realised in the desert. Who can read the account which the sacred page affords of Abraham, Lot, Moses, David, Peter, and Paul, without perceiving that they had frequent cause for humiliation and regret! With penitential spirits they often implored and obtained the mercy of their God. Streams of mercy are flowing to penitent believing souls still.

"Streams of mercy—never ceasing,
Call for songs of loudest praise."

How sweet it is to a prisoner who is bowed down under the consciousness of his guilt, to be freely and fully forgiven! How much more sweet it is to a backslider who has offended a gracious Father, who is mourning in the dust of humiliation, on account of his sins, to be fully forgiven. This forgiveness comes from a Father who has been grievously offended, and from the King of kings. The grapes of Eshcol could not be so large or so sweet to such a man, as the sweet blessings of forgiveness. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. xliii. 25). The spirit of praise and thankfulness to God, is one of the blessings from above. Praise is the outward expression of internal knowledge and gratitude. The redeemed above praise God day and night in his temple. Praise becometh his house below. From God flow all the blessings of providence and grace. He sent his Son to die for men. He sends his spirit to renew and to sanctify their souls; he has given his word by which they are to be guided, and he sustains his people all through the journey of life. Where is the saint whose soul does not glow with gratitude and burst forth in praise to God upon the contemplation of these matchless gifts? "Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that has breath,

praise the Lord." The whole of the Christian life is to be an offering of perpetual praise to God. How sweet is this heaven born spirit!

Another of the heavenly grapes is Light. In heaven their is no night. The redeemed "need no candle, neither the light of the sun; for the Lord God giveth them light." Light is symbolical of knowledge, purity, and sensibility. There are seasons of darkness in the Christian life. The sun always shines, but we do not always see him. There are some days when we never see his bright face at all. Dark clouds intervene. So there are dark days in the Christian life. Then there is distress. "Thou hidest thy face, and we are troubled." We cannot see "to read our title clear, to mansions in the skies." We cannot tell the time of the day, because the sun does not throw the shadow upon the face of the dial. Who knows the distress of a sailor but himself when he can neither see the sun nor moon nor stars? He knows not where he is tending. Who knows the distress of a Christian but himself when he is in the dark? He may be in doubt as to the place to which he is tending. But the darkness does not always continue. The sun shines again. How sweet then is the light? A man can see then to read. How a hungry man appreciates his food! How an afflicted man enjoys a season of freedom from pain! How much more does a Christian who has been in the darkness enjoy the return of spiritual light! He has to do with eternal realities; is anxious to see his way to the kingdom above. "To the upright there ariseth light in the darkness." May not the grapes of Eshcol illustrate the unfolding on earth of mysterious events? In seasons of affliction, bereavement, or loss, we are often pointed to heaven as the place where dark and mysterious events will be explained. There is a degree of wisdom in this; what we know not now, that is necessary for us to know, we shall know hereafter. Still, are there not some of these dark seasons explained on earth. The case of Jacob comes before us. His beloved son Joseph, for any thing he knew, was devoured by some wild beast. Simeon was detained in Egypt; and Benjamin was required. "All these things," he said, "are against me." It was a dark season then. After a time, the dark cloud was dispersed. He went down into Egypt to dwell. The mystery was explained. Joseph was the ruler over all the land of Egypt, and a nation was preserved. Jacob said to Joseph, "I had not thought to see thy face, and lo, God hath showed me also thy seed." Many a man has lived to see, that what he once regarded as the very worst thing that could have come to him, has proved to be the greatest blessing. How sweet it is! It is true the grapes of Eshcol were received near to Canaan. The Christian who is near to God in nature, and he who is near to heaven, may receive special tokens from God now. If the grapes be so sweet and large, what must heaven be?

Little Leigh. A. S.

THE FATHERHOOD OF GOD.

It is a common conception among people in general, and among many Christians in particular, that the Fatherhood of God is an idea, the full value of which consists in the Divine One being simply the Creator of mankind, and the sustainer of the universal providence by which he blesses all men.

But a little reflection will enable us to see that this idea is very imperfect, and that it is not adequate to the claims of the New Testament, or the precious fulness of the fact that God is our Father.

It would shock a Christian if one insisted that the Fatherhood of God included as his children all bad men of every degree, all fallen angels and Satan himself. Yet this is true, and must be true if the idea of creation and that of the continuity of life comprehends all that is intended by this Fatherhood, for these evil ones are and are kept alive. The same might be said with respect to the lower creatures, and even of rocks and trees and floods of water; all have been created, and continue to be by the power of the Infinite Eternal One.

Creation and providence then, do not represent the sacred idea of the Father-

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Creation and providence then, do not represent the sacred idea of the Father-

hood of God. In the lips of Jesus and in those of his apostles the words that express this idea hold far richer truth. It is in the doctrine of the new birth—in the regeneration by the Divine Spirit that we find the foundation of this holy Fatherhood. We are not created the "sons of God," till we are made "new creatures" in Christ Jesus. It is then that we may for the first time truly say "Our Father who art in heaven;" and it is then that we may with fulness of joy exclaim in the spirit of adoption, Abba, Father. It is our brotherhood to Christ that brings us into the Fatherhood of God. When we realise this blessedness, we are in Christ Jesus; we are lifted into the higher life; we are caught up into "the heavenlies;" we are the children of God and "joint heirs" of glory along with Jesus. To enter into the Fatherhood of God we must belong to the regeneration, the adoption, the citizens; we must have the witness-spirit in us; we must be saints. Having these rich blessings we shall be able to commune with God as did "our elder brother" in John xvii., when he worshipped in the fulness of love.

J. KITTO.

JOTTINGS FROM MY NOTE BOOK.

BY T. W. MEDHURST, GLASGOW, AUTHOR OF "THE INCOMPARABLE SONG."

WITH the concurrence of the esteemed editor, I shall be glad to give the readers of the "*Primitive Church Magazine*" a few "Jottings from my Note Book." Whenever I see, hear, or read anything which suggests a thought that I imagine may be profitable, I generally make a note of it. I conceive that some of these notes may be profitable to others, therefore I purpose giving them month by month, if such is considered acceptable by the editor. May God, in his sovereign mercy, be pleased to use this feeble instrumentality for the manifesting of his glory in the salvation of perishing sinners. In times like the present, it is important to seize upon every opportunity, and to use all lawful means to convey divine truth to the mind. Infidelity is using the press to pervert, degrade, and ruin the souls of men. Let all who love the truth, use the press to teach gospel truth to old and young.

I.—"PALINGS ROUND HELL."

CHARLIE was one day told, that, "The wicked shall be turned into hell, and all the nations that forget God" (Psalms ix. 17); that hell is "the bottomless pit" (Rev. xx. 3); that it is filled "with unquenchable fire" (Matt. iii. 12); and that its "punishment" is "everlasting" (Matt. xxv. 46). "*Mamma*," he asked, "*why does God not put palings round hell, to keep people from falling in?*"

That question set me thinking. Another question suggested itself. "*Why has God prepared hell?*" God is holy, just, and true. He cannot endure sin. Wherever sin is found God must punish it. It is a necessary law of God's nature that he can "by no means clear the guilty" (Exod. xxxiv. 7). Hell was not prepared *for man*, but "for the devil and his angels" (Matt. xxv. 41). "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter ii. 4). "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it" (Isa. xxx. 33).

Man has *sinned*. Man has *prepared himself* for hell. But God does not desire that any should be lost. "As I live, saith the LORD GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" (Ezekiel xxxiii. 11).

God has put "PALINGS ROUND HELL," and all who are cast therein perish through their own fault. God has done all that he could do, consistently with his own justice, to save man "from going down to the pit." He has "found a ransom" (Job xxxiii. 24). The "ransom" God has found is his own well-beloved Son, the Lord and Saviour Jesus Christ. Whosoever *trusteth* in Him, is saved; he shall never perish; he has "everlasting life" (John iii. 36).

All must miserably and eternally perish who will not come to Jesus for life. All such force their way through the "palings" God has just put "round hell." The guiltiest sinner out of hell who *trusts in Jesus*, is pardoned, saved, justified, and shall be blessed eternally. God's unchanged and unchangeable justice has been so gloriously satisfied by Jesus, that now it is a righteous thing for God fully to pardon the sinner immediately he trusts in Jesus. THE BLOOD of Jesus Christ, God's dear Son, has "*put palings round hell.*" It cleanses every believer from all sins (1 John i. 7).

Gospel sermons, gospel tracts, believing parents, prayers and tears, the voice of conscience, the threatenings of the Bible against sin, the promises of God, and the pleadings of Christian friends, are all "*palings round hell.*"

Sinner, will you *force your way* to the pit of eternal damnation? Are you *resolved* to destroy yourself? Will you still despise *the riches of God's grace!* Will you still "*neglect*" the salvation of your own soul? Be not so mad. Turn to God, through Jesus. Let not your sins keep you back. Jesus came into the world *to save sinners*. *Trust in Jesus now*, and *now* you shall have the forgiveness of your sins. Refuse to trust in Jesus and you will force your way to "hell-fire" (Mark ix. 47 48). Look to, trust in, rest on, believe in, the Lord Jesus Christ.

II.—"WIFE, IF THIS BOOK'S TRUE!"

A MAN sat reading the Bible. As he read, the Holy Spirit applied the word to his soul, convincing him of sin. Turning to his wife he said, "*Wife, if this book's true, we're lost!*" As he continued to "search the Scriptures," fresh light broke in upon his mind, when he exclaimed, "*Wife, if this book's true*, WE MAY BE SAVED!" A short time longer he studied the word of God, and then with joyful surprise he said, "*Wife, if this book's true*, WE MAY BE SAVED NOW!"

Reader, *the Bible is a true book*. It is all true. It is the word of God who cannot lie. "All Scripture is given by the inspiration of God" (2 Tim. iii. 16).

Reader, "I will shew thee that which is noted in the Scripture of truth" (Daniel x. 21).

The Bible says *thou art* LOST. "As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. For all have sinned and come short of the glory of God. The wages of sin is death. He that believeth not the Son shall not see life; but the wrath of God abideth on him" (Rom. iii. 10—12, 23; vi. 23; John iii. 36). Here is thy state. Thou art a sinner. Thou art lost, both by nature and by practise. Believe God's testimony concerning thyself.

The Bible says *thou mayest be* SAVED. "For the Son of man is come to seek and to save that which is lost" (Luke xix. 5). "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief" (1 Tim. i. 15). "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 25). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). Is not thy name *sinner?* Jesus came "*to save sinners.*" Jesus is *able to save* all sinners who trust in him. WHOSOEVER trusteth in Jesus shall have eternal life. Then, reader, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

The Bible says *thou mayest be saved* NOW. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2). "He that believeth on the Son hath everlasting life" (John iii. 18). Mark, the very instant the sinner believes on the Son of God, *that very instant he has everlasting life.* It is his as a present possession. He has this life in Jesus.

Reader, there is no time to be lost if thou wouldest have thy soul saved. There is but a step between thee and death. Heaven and hell are both alike before thee, and both alike at hand, and both alike *eternal* when once reached. Each step, each breath, each pulse, each heart-throb, draws thee nearer to the

darkness of the one, or to the glory of the other. O choose thine heritage *now*. Lay hold upon eternal life *now*. COME TO CHRIST NOW. Now may God the Holy Spirit, glorify Jesus, by making thee willing to TRUST IN JESUS. Amen.

Poetry.

LYRICS FOR THE HEART.—"THE BELIEVER'S JOY."

BY W. POOLE BALFERN.

My soul has reached the secret source
Whence living waters flow;
To other streams however fair,
My heart no more shall go.

Now by my side there flows a spring,
Whose waters deep and pure,
My soul will ever fill with joy,
And happiness secure.

The secret of the Lord is mine,
The sweetness of his love;
And while I rest upon his word,
My peace shall ne'er remove.

I do not envy others wealth,
Or joy which honour gives;
For in my very heart of hearts,
A secret sweetness lives.

I would not live for this world's smiles,
Or bliss, its pleasures bring;
The peace which lives within my heart,
Holds every precious thing.

Before the shrine of human love
My heart no more shall fall,
My faith now feeds on Jesu's love,
And finds in him her all.

ROMANS VI. 4.

"Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

BURIED with Jesus, Holy dove,
Descend from heaven on wings of love;
My weak and weary spirit seal,
Kindle a flame of holy zeal.

Buried with Jesus, here I plead
The guilt that made my surety bleed;
My hope is Christ, and Christ alone,
All works of merit I disown.

Buried with Jesus, wash'd from sin,
Enjoying sweetest peace within;
Tasting on earth the joy of heaven,
My guilt removed, my sins forgiven.

Buried with Jesus, let me be
Devoted, dearest Lord, to thee;
A willing, living sacrifice,
Holy and pleasing in thine eyes.

Buried with Jesus, blessed thought,
I'll fight the battle saints have fought;
Risen with him, through him alone,
I'll gain the victory they have won.

Buried with Jesus, need I fear,
Though pride may scoff, and scorn, and sneer;
Thou who hast borne the cross for me,
Shall I not bare reproach for thee.

Buried with Jesus, I'll hold fast,
This good profession to the last;
And when death shuts my weary eye,
I'll sing his praises in the sky.

Buried with Jesus, now I rise,
Running, may I obtain the prize;
A crown that ne'er shall fade away,
In the bright realms of endless day.

Buried with Jesus, let me tread,
The footsteps my dear leader led;
Along life's rugged path guide me,
Till I thy face in glory see.

The Late JOHN SHEARER, Baptist Minister, Glasgow.

Page for the Young.

THE DYING YOUTH.

SISTER! I'm weary now;
Nay, do not, do not weep;
Oh, wipe the death damp from my brow,
And let me go to sleep.
There's music ringing in my ear,
It calls my soul away;
It bids me join that angel choir,
Sister! I cannot stay.

Sister! there's glory there
Thine eyes ne'er looked upon;
My soul shall stand serenely fair,
Before my Saviour's throne.
I long to plume my spirit's wing,
And seek those realms of light;
Oh, sister, come, and sweetly sing,
As fainter grows my sight.

Sister! I see them now
Bedecked in robes of white,
A glittering crown is on each brow,
It hath no stain nor blight.
How sweet they strike their golden harps,
While heaven's high arches ring,
They need no sun nor starry lamps,
"JESUS, our light," they sing.

Sister! they bid me come,
I cannot longer stay;
Oh, join me in that blissful home,
Where tears are wiped away.
Now gently lay my dying head
Upon thy faithful breast,
Bright angels bend around my bed;
Sister! I go to rest.

THE BLESSED BIBLE.

IN Scotland, during the times of bloody persecution, when Claverhouse was marching about the country, driving people from their homes, burning their houses, and putting many godly people to death, a pious father told his family that there were

soldiers near, and they must hasten to the next village, where there was a strong old church the fugitives could use as a fort. So he told Jeanie to take the big Bible for her load, and that she must be very careful not to let it get wet or lose it by the way. "For we could not live," said he, "without the good book." So she wrapped a gown around the Bible and started with her father and mother, each of whom carried a child.

They had to cross a brook, but they did not dare to go by the bridge, lest they should be captured by the enemy. There was a place where they thought they could cross on some stepping stones, but on reaching the place it had become quite dark. So Jeanie's father waded across and carried the others one by one, until she was left quite alone. Jeanie was much afraid to be left there by herself, so she started to cross after her father, stepping carefully from stone to stone. But presently her foot slipped and down she went to the bottom. At the same time up went her arms, holding the precious burden over her head. The water came up to her waist, but bracing herself firmly against the rapid current, she walked bravely on across the stream, and had nearly reached the shore, with the dear old book lifted as high as she could raise it, when she met her father returning to bring her.

"Father," she cried "you told me to take care of the dear old Bible, and I have done so."

Just as she said this, they heard several pistol shots and the sounding of approaching horsemen. They soon hid themselves in a little cliff of the rocks and were not discovered.

Jeanie married in after years, and now has great-great-grandchildren living in this country. The old Bible became her's after her father's death, and in it were written the names of her seven children. It is still, in very good condition, in the possession of her descendants.

Jeanie never forgot that dreadful night when she carried the old Bible through the deep waters, and when she was dying she seemed to be dreaming of it, and said,—

"I am in the deep river—in the deep river, but I'll hold up the dear old Bible! There, take the book!" and she ceased to breathe.

The brave girl wading through the waters and holding up the Bible, is like the Christian church marching through rivers of persecution and streams of blood, ever holding up the word of God, that it might be safely kept and handed down to the generations following.

I ONLY CRIED WITH HER.

THE widow's mite was of more value in the Saviour's eyes than large contributions by the wealthy, because of the willing heart and scanty means. The following beautiful little incident shows how even children can do good by a little sympathy:

A poor widow, the mother of two children, used to call upon them at the close of each day for the report of the good they had done. One night the oldest hesitated in reply to her mother's question. "What kindness have you shown?" "I don't know, mother." The mother touched with the tone of her answer, resolved to unravel the mystery, and the little sensitive thing, when re-assured, went on to say: "Going to school this morning, I found little Annie G., who has been absent several days, crying very hard. I asked her what made her cry so, which made her cry more, so that I could not help leaning my head on her neck and crying too. Then her sobs grew less and less till she told me of her little baby brother, whom she had loved so long and nursed so much, how he had sickened, grown pale and thin, writhing with pain until he died, and then they put him from her forever.

"Mother she told me this, and then hid her face in her book, and cried as if her heart would break. Mother, I could not help putting my face on the other page of the book and crying too, as she did. And when we had cried together a long time, she hugged and kissed me, telling me I had done her good. Mother, I don't know how I did her good, for I only cried with her. That is all I can tell, for I can't tell how I did her good."

Reviews.

We rejoice to be able to draw our readers' attention to a very noble batch of Tracts, which the Baptist Tract Society has just added to its stock.

No. 354, *Anglican Popery*. By J. Mostyn. Second Thousand. Pp. 8.

No. 355, *A Converted Deist's Profession of Faith*. Pp. 8.

No. 356, *Vanderkemp and the Hottentots*. Pp. 8.

No. 357, *Popish Persecutions in France before or during the Massacre of St Bartholomew, in* 1572. Part I. Cruelties of the Persecutors. Pp. 8.

No. 358, *The Same*. Part II. Cruelties of the Persecutors. Pp. 8. Second Thousand.

No. 359, *The Same*. Part III. Instances of the constancy, courage, and deliverance of the Persecuted. Second Thousand.

No. 360, *The Same*. Part IV. Retributions which overtook some of the Persecutors. Pp. 8.

No 361, *Scenes in the Life of a Young Actor*. A True Narrative. Pp. 8. Second Thousand.

No. 362, *Betsey Lesley, the Reeler; Single and Married*. Pp. 4. Second Thousand.

No. 363, *Sulky Jane*. Pp. 4. Second Thousand.

No. 364, *Jenny Jenkins*. Pp. 4.

No. 365, *Sunday Pleasuring*. Pp. 4. Third Thousand.

No. 366, *Samuel Martyn, of Airdrie*. By A. Horne. Pp. 8.

No. 367, *A Young Christian Mill-worker*. By — Dundee. Pp. 8. Second Thousand.

No. 368, *An Enquirer's Difficulties*. A true case. By John Stock. Pp. 4. Third Thousand.

No. 369, *All things are Possible to him that Believeth*. By R. D. Pp. 4.

No. 370, *Special Providences*. By John Stock. Pp. 8.

All suited for wide circulation in various quarters.

We have also to announce the following additions to the Stock of Handbills.

No. 83, *A Deceiving Watch*. By T. W. Medhurst. Pp. 2.

No. 84, *Don't be ashamed to Pray*. By J. A. Pp. 2. Fourth Thousand.

No. 85, *An Atheist Rebuked*. By John Stock. Pp. 2. Second Thousand.

No. 86, *Baptism: Is it Plain?* Pp. 2. Second Thousand.

No. 87, *One of God's Hidden Ones*. Pp. 2. By the late John Leifchild, D.D.

No. 88, "*If not Heaven, Hell*." Pp. 2. By the late John Leifchild, D.D.

No. 89, *A Reclaimed One*. Pp. 2. Second Thousand.

No. 90, *Kindness Rewarded*. Pp. 2. Second Thousand.

No. 91, "*Those that Honour Me, I will honour*." Pp. 2. Second Thousand.

No. 92, *The Power of Example*. Pp. 2.

The following new Children's Books are also just out.

No. 36, *Kind Words for Little Children*. By T. W. Medhurst. Pp. 8.

No. 37, *Indian Lillies*. Pp. 14. Deeply interesting.

To the New Series the following are added:—

No. 9, *Three Sisters*. By William Yates, Stroud. Pp. 20.

No. 10, *A Life of Fashion, and a Life of Faith*. Pp. 16.

Way to Heaven.—"Mother," said Emma, "don't all good children go to heaven?"

"Yes," answered mother.

"Not because they are good," said Lucy, "for Jesus says, 'I am the door; by me, if any man enter in, he shall be saved.'"

Lucy was right. We can only get into heaven as Jesus Christ opens the door for us. He died for us that our sins might be forgiven, and we may be pure and holy. This is the way to heaven.

Mr. Geissler's Column.

MY BELOVED BROTHER PARKER.—Receiving quarterly the substantial proofs of the interest you and your readers take in our humble proceedings, I felt it my duty to give you again some statement of our labours.

The great commission (Matt. xxviii. 19), of our good Lord enjoins upon us various duties, and the missionary's business is to attend to them and to work according to this charter.

The first requirement of the Lord is "*Go ye*;" a great demand expressed in a small word, and a demand which perhaps none have carried out so much as Christ himself, for "he went about doing good," and his apostles. There has been always more weight put upon the next requirement, which is "to teach," and very truly this is more important, the former is done for the purpose of the latter, but the command to "go" is standing first, and ought to be more attended to than it generally is. In obedience to it I have been also during this last time travelling to and fro, visiting not only several of the stations, but also some new places where I found opportunities to preach the gospel of the grace of God to crowded audiences. We hired for the purpose, as we generally do, dancing-halls, and announced the meetings in the public papers. These halls often appear as if prepared for our purpose, since we nowhere here find chapels or other convenient places for the gathering of the people; we often would not know where to preach to the people if we had not these halls; the orchestra serves as my pulpit and the public papers are our bells. To attract the people I sometimes announce beforehand my subject, which I put in an attractive form. Last Friday, for instance, it was "The most important question answered;" at another time I announce as my subject, "The great mystery revealed;" or, "What the future will bring us;" or, "The sayings of the people," when I mention their sceptical objections to Christianity and answer them. In spending a considerable part of my time in travelling, I sometimes felt sorry that it was thus spent, but then it was my comfort that it was spent in doing the Lord's will, which is "go ye."

The next requirement of the Lord is "*to teach*." This is more difficult than the first; if the first requires some little preparation, this demands careful study. If we shall teach, we must be taught, must sit quietly down with God's word, spend days and nights in the solitary closet, read much, think much, and stick to our books. Since the Lord granted me continued health I could spend a great part of my time in this way. In Halle I conducted almost all the regular services; when preaching to the church my chief aim was that she may be edified on her most holy faith, and when preaching to the unconverted, I tried with the help of the Holy Spirit to convince them of their sins, their need, and the preciousness of the only Saviour Jesus Christ. By the love of the people to ritualism and forms, and the great importance they give to sacraments, as to rely upon them for salvation, my preaching has chiefly been "it must be Christ and even Christ *himself*," nothing more and nothing less God requires; and coming to Jesus through the help of the Holy Spirit is a coming to God, the Father, a coming to honour, to riches, to happiness and to life eternal. Only our coming, as well as all our praying, reading, singing, and believing must be a drawing nigh to Jesus and even to "Jesus himself," or the *personal* Jesus.

As the adults I also was permitted to teach the little ones in the Sunday school. On the last Sabbath in the year we held our annual examination of the scholars, to which the friends and parents were invited. The answers and progress of the children proved satisfactory. After the examination a presentation took place by which each child received something according to its attendance and behaviour, such as a pair of stockings,

or shoes, or a shawl, or a book, or any useful article. The joy among them was great, and for the next year I promised the greatest present to him who during the year would bring the most of other children to the school. I am glad to see that the interest in the school is a growing one among the adults and the children, the members and the congregation.

On new-year's day I preached according to Josh. x. 14: "There was no day like that day before it." On "the seven important days" of which, because of their importance the same can be said that was said of yonder day because of its length. I mentioned: The day of Birth, (bodily and *spiritual*); The day of Salvation (2 Cor. vi. 2); The day of the Lord (Rev. i. 10); The first day of the New year; The day of Death; The day of Redemption (Eph. iv. 30), and the day of Judgment.

Next the Lord tells us to "*baptise*." Of course, the word itself, as well as its place in the great commission, and its connection, "in the name of the father," &c., implies that we should baptise all such, but only such as *will* themselves be baptised, are taught of God through his gospel and believe in the triune God, Father, Son, and Spirit, into whose name they will be baptised. It certainly would be a tyranny of conscience to baptise one who does not will it himself, as it would be against Christ's rule to baptise one before he has received the teaching of his word, and an absurdity to baptise one who is not a believer in that God into whose name we would baptise him. Just as wrong as it would be to baptise a Christian into the name of Mohammed or Buddha, so wrong it is to baptise an unbeliever into the name of the living God, whom he does not know nor acknowledge. Therefore, though we may have many to teach, we generally will have less, if not few, to baptise; the more so since "many are called but few are chosen." Still, the Lord has given also me, since my last writing, twice the opportunity to administer this ordinance, which was done in the river Saale. This baptising in the large river always reminds us so much of John baptising in the river Jordan, and where there was "much water there," and also of the Lord Jesus who himself was immersed in the floods of the river, who "went up straightway out of the water," and received by this obedience the gift of the Holy Ghost.

One of those I baptised just two weeks ago, was a young girl, and singular was the occasion of her conversion. Some time ago I got a few hundred cards printed, containing an invitation and announcement of our regular services. On the back-side of these cards I had in somewhat large type printed the words: "What shall I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved!" (Acts xvi. 30, 31). This girl had got such a card and these words of Scripture had become the cause of her conversion.

The next part of our commission is to "*teach these to observe all things whatsoever the Lord has commanded us.*" So you see the Missionary's work is, at least as long as he lives, a never ending but rather increasing one. With the Lord's help I have also been engaged in carrying out this part of the commission. We received the converts after their baptism by prayer into the church, celebrated with them the Lord's supper, held and hold still with them special prayer meetings and Bible classes, made them acquainted with the duties of Christian or church members, as to seek the honour of God, the peace and welfare of his house or family, to love all Christians as brothers and sisters, to give and to receive in love exhortations where necessary, to confess Christ in word and walk, to engage in some work for him, and to lay by themselves in store something for God's cause; in short, we taught and recommended them to "continue stedfastly in the apostles doctrine, in fellowship, in breaking of bread, and in prayers."

Whilst we have been going on thus, the Lord, according to his promises, has been with us, whereof we rejoice; and our best prospect and encourage-

ment for the future is that he also "will be with us always, even unto the end of the world." Desiring your prayers for the good cause and for ourselves, I am in Christian love, yours,

Feb. 10th, 1869. MORITZ GRISSLER.

Intelligence.

KILMARNOCK BAPTIST CHURCH & SUNDAY SCHOOL ANNIVERSARY SOIREES.

THE third anniversary soiree of this church took place in the New Temperance Hall on Friday evening, 12th inst. Rev. E. J. Stobo, pastor, occupied the chair, supported by Messrs. Kelly, Williamson, Drone, Quarrier, Miller, and M'Allister, Glasgow; Mr. Gibb and Rev. Oliver Flett, Paisley; Mr. Robertson, Dunlop; Mr. John Stewart, and Rev. Messrs. Banks and Symes, Kilmarnock. There was a large attendance. The meeting was opened by the audience singing the 100th Psalm, and the Rev. James Banks asking a blessing. After tea, the Chairman made a statement of the church's life and work during the past year. He said that their past year's history was one of a very chequered character, but he reminded the meeting that life under any form was ever of such a cast—that no man was without his anxieties and sorrows, and no society of men without their pains and separations—that the year had opened with pain and trial to them—that some misunderstanding and discontent had sprung up among them—and that a few had left whom they would gladly have retained, had they consented to respect their church order and co-operate with them in their work of faith. These had gone, and he wished to speak very tenderly of them; but one thing he was certain of was, that both parties were the better for the separation, and that they who remained were as one house, and not one divided, and that he himself felt freer, happier, and stronger, and more determined than ever to abide by New Testament principles and do Christian work, and laboured in the hope that at no distant day they who were few and feeble would become numerous and strong, to exert a good Christian influence on the community. During the year they had other losses, namely three by death, whom they had reason to believe had entered on a better world. Several had been lost to the church by removals, one by discipline, but he was glad to say that they had nearly recovered this numercial loss and had lost no ground, but now occupied a better position than they had at any time in the history of this movement. He was sorry that they had not the presence of the Rev. Dr. Paterson. God had willed it that he should not be with them, but he had a letter from him which clearly indicated that they had his sympathies and prayers. So he might say with regard to Mr. Medhurst also, who was absent on account of feeble health. He was also sorry that they had not Mr. Bowser with them, but was glad to say that he had a letter from him which was the next best to his presence, for in it he said that he was all to the church and the pastor that he had ever been, and stated also that they ought to proceed with their building scheme, and that he knew of four gentlemen who had agreed among themselves to give £270. Of this sum, he (the chairman) understood that Thomas Coats, Esq., of Paisley, gave £150, so that they had cause now to go forward, and might hope to have their next meeting of this kind in their own place of worship. Mr. Stobo closed his address with an appeal for loving and united effort, that they might occupy their place in this town. The next speaker was the Rev. O. Flett, who gave a very instructive and suitable address on "Free Church Membership." He was followed by Messrs. Quarrier, Kelly, and Stewart; and after an interval the meeting was again addressed by the Rev. Messrs. Banks, Symes, and Robertson. The proceedings were brought to a close at a seasonable hour.

The annual soiree of the Baptist

Church Sabbath School took place on Tuesday evening, in the Lesser Temperance Hall. The Rev E. J. Stobo presided, and was supported by Mr. Green, Missionary. Teachers and scholars, to the number of eighty, sat down to an excellent tea, kindly furnished by friends of the school. During the evening, addresses were delivered by the president and Mr. Green, and the children sung a number of choice hymns. Towards the close, Mr. Stobo gave away as rewards for faithful attendance and honest efforts to increase the attendance, three "Reference Bibles," and six other valuable books. The behaviour of the children was praiseworthy.

WARRINGTON NEW BAPTIST IRON CHAPEL.

On Monday, February 22nd, a tea meeting was held in the above place of worship, when upwards of eighty persons sat down to tea, after which, a public meeting was held—the chapel being comfortably filled. The chair was occupied by the Rev. J. Harvey, of Bury, who after opening the meeting called on Mr. Thomas Hall to read the report of the income and expenditure in connection with the purchasing and fitting up of the chapel. Mr. Hall stated that the committee were about £5 short of the required sum for paying all the expenses incurred and leaving the chapel entirely free from debt; but he hoped by the kind assistance of those present that he might say before the meeting broke up that "they owed no man anything," which appeal was nobly responded to and the requisite sum subscribed. Mr. Thornton was called upon and said he was happy to meet the people in their new chapel, impressing upon his hearers the fact that they must have faith that their work might be very successful. The Rev. E. Franklin, of Egremont, said he would like to say two or three things, and he hoped they would be remembered. First, he wished his hearers to remember what they were and who they were. Second, what they hoped to be; and tried to impress upon them the fact that there must be a feeling of brotherly love and affection existing between them, so that they might be linked together, and thus being united in love they would work, and God would bless their efforts. The chairman made a few appropriate remarks, and called upon Dr. Smith to address the meeting, who very ably and appropriately did so. Mr. Thomas Hall proposed and Mr. I. Kenworthy seconded a vote of thanks to the chairman for his services in connection with the chapel. Several beautiful pieces were sung by the choir during the evening.

In acknowledging the following amounts we would return our thanks to the numerous friends who have kindly aided our cause. By an oversight last month H. Kelsall, Esq. was entered £10. It should have been £1.

	£	s.	d.
John Houghton, Esq	5	0	0
Mr. George Wallington	2	10	0
R. Hindle, Esq	2	0	0
G. Artingstall, Esq	2	0	0
Mr. John Swinton	1	0	0
Mr. George Wiley, Northwich	1	0	0
Mr. William Baxter	1	0	0
Rev. E. Franklin	1	0	0
Dr. Smith	1	0	0
Mr. I. Kenworthy	1	0	5
Messrs. W. and G. Medley	1	0	0
Mr. Hodson	1	0	0
T. Bate, Esq	1	0	0
Josh. Aston, Esq	1	0	0
G. T. Kemp, Esq	1	0	0
Richard Evans, Esq	1	0	0
Miss Bilsboro	0	10	0
Mr. Mounsey	0	10	0
Mr. and Mrs. Bradford, Liverpool	0	10	0
Mr. W. H. Lockhart	0	10	0
Mr. Crouchley	0	10	0
Mrs. Grace, Leeds	0	10	0
Mr. Thomas Barber	0	10	0
Less Sums amounting in the aggregate to	4	3	1

SUNDAY SCHOOL ANNIVERSARY.

On Tuesday evening, January 19th, the Anniversary of the Sunday school in connection with the Henrietta-street chapel, Brunswick Square, W.C., was celebrated in the chapel. The members of the chapel and parents of the scholars partook of an excellent tea which was provided by the teachers, and the partakers of which did ample justice thereto. After tea, that beautiful hymn, "There is a better world they say," and several others were sung by the children during the evening. James Soanes, Esq., occupied the chair. The secretary having read

the report for the past year which was adopted, the chairman called on the Rev. C. Bailhache, who said that as they were met there that night together, he supposed he might say something to the teachers as well as to the parents of the scholars, which he did very forcibly, reminding them of the words of the Proverbs—"Train up a child in the way he should go, and when he is old he will not depart from it." After some excellent remarks that were made by the several gentlemen present, amongst whom we may mention Judge Payne, who was loudly cheered on his entrance into the chapel, and the Rev. Mr. Woollacott, who instanced in his own family the truth of the proverb bringing up a child, &c., Mr. George Cruickshanks, the well-known artist, addressed the meeting in a speech, the more prominent topic of which was the strenuous advocacy of total abstinence, and appealed to the members of the congregation most strongly, to form a Band of Hope if, indeed, one had not already been formed. During the evening, Prizes of Books were distributed amongst the children who had merited the same by good conduct and attendance during the past year, by the Rev. Mr. Woollacott and the Superintendent of the school, accompanied at the same time by sound advice. After some further general remarks, the Rev. W. A. Thomas, pastor of the place, moved a vote of thanks to the chairman, which was carried unanimously, and the meeting then broke up, evidently delighted with their evenings' entertainment, and thus ended the anniversary of the Henrietta-street Sunday School.

BAPTIST TRACT SOCIETY.

The Annual Members' Meeting will be held at the Society's Depository, 3, Bold Court, Fleet-street, on Wednesday, April 28th. Chair to be taken at Three o'clock. The twenty-eighth Annual Public Meeting will be held in the evening of the same day, at Exeter Hall, Strand, (Lower Room). The Chair will be taken at half-past Six, by E. J. Oliver, Esq., the treasurer. The Rev. C. Stovel, Rev. C. Kirtland, Secretary of the British and Irish Baptist Mission, Rev. S. K. Bland, of Beccles, Rev. J. Hughes, of Ashton-under-Lyne, and other friends are expected to address the meeting.

RECEIVED FOR THE SAXON MISSION.

	£	s.	d.
A Friend, London	0	10	0

CONTRIBUTIONS FOR A NEW EDITION OF THE SPANISH NEW TESTAMENT.

R. received, P. promised.

		£	s.	d.
Thomas Ridgway, Esq., Towcester	R.	13	3	0
Baptist Tract Society	P.	20	0	0
Friends in Edinburgh	R.	14	10	0
Friends in Glasgow	R.	8	0	0
M. H. Wilkin, Hampstead	R.	5	0	0
W. N.	R.	5	0	0
S. C. L., Trowbridge	R.	0	2	6
Thomas Price, Esq., Pimlico	R.	0	10	0
Mrs. Mary C. Hurst, Ramsgate	R.	1	0	0
"One of a hundred," Bury, Lancashire	R.	0	10	0
Henry Evercst, Esq., J. P., Frindsbury near Rochester	R.	1	0	0
W. Kennard, Esq., Croydon	R.	1	1	0
Rev. H. Dowson and the Students at the Baptist College, near Bury, Lancashire		1	5	0
Walter Ludbrook, Esq., and Friends, Milton Hall, Camden Town London		1	0	0
Rev. James Webb, Bury, Lancashire		0	10	0

Other contributions will be thankfully received by William Gillon, Esq., 19, George-street, Bridge, Edinburgh, and Mr. William Norton, Coombe Down, Bath.

MARRIAGE.

Halstead—Duckworth.—On January 16th, at the Baptist Chapel, Pleasant Street, Haslingden, by the Rev. P. Prout, Mr. James Halstead, to Miss Sarah Duckworth, both of Rawtenstall.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By Mr. Whitehead.

		£	s.	d.
Nottingham				
D. New, Esq.	S.	0	10	0
T. J. Sale, Esq.	S.	0	10	0
Mr. John Sissling	S.	0	10	0
Mr. Wm. Hill	S.	0	5	0
Mr. H. Mallet	S.	0	5	0
Mr. J. T. Hovey	S.	0	5	0
Mr. G. B. Truman	S.	0	5	0
Mr. A. Brownsword	S.	0	5	0
Mr. A. Goodliffe	S.	0	5	0
Mr. Thomas Overbury	S.	0	5	0
Mr. James Goodson	S.	0	5	0
Mr. T. J. Jackson	S.	0	5	0
Mr. F. S. Grainger	S.	0	5	0
Mr. A. Tolley	S.	0	5	0
Mr. J. W. Oldknow	S.	0	5	0
Mrs. Porter	S.	0	5	0
Mrs. Haigh	S.	0	5	0
Two Friends, 2/6 each	S.	0	5	0
Mr. Alfred Robinson, Leicester	S.	0	5	0
Mr. J. Wilkinson, Nuneaton	S.	0	5	0
Friends, Bucknall Torkard	S.	0	9	6
Ilkeston				
Mr. Wm. Smith	S.	0	10	0
Friend		0	1	0

		£	s.	d.
Swanwick.				
Mr. John Lomas	S.	0	5	0
Friend		0	2	0
N. and O. Basford.				
T. Robinson, Esq	S.	0	10	0
Rev. H. Hunter	S.	0	5	0
Mr. J. Edwards	S.	0	5	0
Mr. Thomas Cutts	S.	0	5	0
Riddings.				
J. Hollingworth	S.	0	5	0
Mr. James Clark	S.	0	5	0
Friend		0	2	6
Ripley.				
Mr. W. B. Bembridge	S.	0	5	0
Mr. R. Argile	S.	0	5	0
Mr. Wm. Brettin	S.	0	5	0
Friends		0	7	0
Baptist Church, Berwick-on-Tweed		0	10	0
Lincoln.				
Mr. James Birch	S.	0	5	0
Mr. H. Barnes	S.	0	5	0
Mr. C. Doughty	S.	0	5	0
Mr. W. H. Blow	S.	0	5	0
Two Friends, 1/6 each		0	3	0
Rev. L. Nuttall, Ogden	S.	0	5	0
Newark.				
Mr. R. Middleton	S.	0	5	0
Mr. E. W. Holland	S.	0	5	0
Two Friends, 1/6 each		0	3	0
Peterboro'.				
C. Roberts, Esq.	S.	0	10	0
S. C. Colman, Esq.	S.	0	10	0
R. Sturton, Esq.	S.	0	10	0
Rev. Thomas Barras	S.	0	2	6
Four Friends, 2/6 each		0	10	0
Bourne.				
Mr. W. R. Wherry	S.	0	5	0
Mr. J. Story	S.	0	5	0
Mrs. William Bray	S.	0	5	0
Miss Redmile	S.	0	5	0
Two Friends, 2/6 each		0	5	0
Spalding.				
Mr. A. Godsmark	S.	0	5	0
Mr. W. Stubbs	S.	0	5	0
Mr. John Pentney	S.	0	5	0
Three Friends, 2/6 each		0	7	6
Boston.				
Rev. T. W. Mathews	S.	0	5	0
Mr. S. Veal	S.	0	5	0
Mr. John Ward	S.	0	5	0
Several Friends		0	13	0
Louth.				
W. D. Ditchett, Esq. (two years)	S.	1	0	0
Mr. G. Kiddle	S.	0	5	0
Several Friends		0	14	6
Great Grimsby.				
Rev. E. Landerdale	S.	0	5	0
Mr. T. Brown	S.	0	5	0
Mr. J. C. White	S.	0	5	0
Mr. William Jackson	S.	0	5	0
Mr. G. S. Dobson	S.	0	5	0
Mr. John Brown	S.	0	5	0
Mr. J. Gidley	S.	0	5	0
Several Friends		1	0	6
Hull.				
J. H. Hill, Esq.	S.	0	10	0
G. Greenwood, Esq.	S.	0	10	0
R. Jenkins, Esq.	S.	0	10	0
Mr. J. Stephenson	S.	0	5	0
Mr. Benjamin Baker	S.	0	5	0
Mr. J. Wilkinson	S.	0	5	0
Mr. J. Dalton	S.	0	5	0
Mr. W. M. Hopper	S.	0	5	0
Mr. D. M. Thompson	S.	0	5	0
Two Friends, 2/6 each		0	5	0
Saltaire Nook.				
William Shaw, Esq.	S.	1	1	0
Messrs John Shaw and Brothers	S.	1	1	0
Titus Salvertey, Esq.	S.	1	1	0
W. Steel Brook, Esq.	S.	0	10	0
Messrs. B. and W. Hattersley	S.	0	10	0
Mrs. Joseph Sykes	S.	0	10	0
Mrs. Edward Sykes	S.	0	10	0
Mrs. John Haigh	S.	0	10	0
Rev. James Parker	S.	0	5	0
Mr. Joseph Morton	S.	0	5	0
Mr. John Morton	S.	0	5	0
Mr. H. H. Iredale	S.	0	5	0
Mr. Dan Brook	S.	0	5	0
Mr. Charles Hall	S.	0	5	0
Mr. Amos Brook	S.	0	5	0
Miss Haigh	S.	0	5	0
Misses E. and A. Hattersley	S.	0	5	0
Mrs. Shaw	S.	0	5	0
Mrs. Squire Dyson	S.	0	5	0
Friends		0	13	6
Quornby.				
Joseph Walker, Esq.	S.	1	1	0
Mr. John Haigh	S.	1	1	0
Mr. Ben Haigh	S.	0	10	0
Executors of Mr. A. Hall	S.	0	10	0
Mr. George Walker	S.	0	5	0
Mr. A. Wilkinson	S.	0	5	0
Mrs. E. Wilkinson	S.	0	5	0
Friend		0	2	6
Milnsbridge.				
Mr. John Taylor	S.	0	5	0
Mr. G. H. Hanson	S.	0	5	0
Mrs. B. Beaumont	S.	0	5	0
Friend		0	2	6
Bradford.				
Messrs. W. and J. Whitehead	S.	2	2	0
Messrs. A. and H. Illingworth	S.	2	2	0
Messrs. John Smith and Sons	S.	2	2	0
William Watson, Esq.	S.	1	1	0
John Marshall, Esq.	S.	1	0	0
James Ackworth, Esq.	D.	1	0	0
Thomas Stead, Esq.	S.	0	10	6
Joseph White, Esq.	S.	0	10	0
Samuel Armitage, Esq.	S.	0	10	0
E. H. Wade, Esq.	S.	0	10	0
Gilbert Keighley, Esq.	S.	0	10	0
John Cooke, Esq.	S.	0	10	0
Mr. William Allen	S.	0	10	0
Mr. Robert Akid	S.	0	10	0
Mr. John Akam	S.	0	10	0
Mr. John Henry Illingworth	S.	0	10	0
Mr. Booth Illingworth	S.	0	10	0
Mr. Jonas Mitchell	S.	0	10	0
Mr. Jonas Watson	S.	0	10	0
Mr. A. Wilkinson (two years)	S.	0	10	0
Messrs. Wilson and Crosby	S.	0	7	6
Mr. Peter Watson	S.	0	7	6
Mr. William Clough	S.	0	5	0
Mr. Josiah Robinson	S.	0	5	0
Mr. Peter Jolly	S.	0	5	0
Mr. E. Rawling	S.	0	5	0
Mr. W. H. Wood	S.	0	5	0
Mr. John Foster	S.	0	5	0
Mr. J. Petty	S.	0	5	0
Mr. J. Croft	S.	0	5	0
Mr. D. Mellor	S.	0	5	0
Mr. John Aykroyd	S.	0	5	0
Rev. John Bloomfield	S.	0	5	0
Mr. W. T. Lyuke	S.	0	5	0
Mr. William Moulson	S.	0	5	0
Mr. J. L. Morley	S.	0	5	0
Mr. J. C. Walmsley	S.	0	5	0
Mr. E. Lamb	S.	0	5	0
Mr. James Briggs	S.	0	5	0
Mr. W. C. Furrand	S.	0	5	0
Mr. J. Hall	S.	0	5	0
Mr. John Willcox	S.	0	5	0
Mr. William Martin	S.	0	5	0
Miss Watson	S.	0	5	0
Several Friends		0	15	6
Ramsgate.				
Miss Gold	S.	1	1	0
Mrs. Hurst	S.	0	10	0